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The Basis of Action.

The relation of conduct to thought, of character to the ideal, is much more near and vital than most suppose. Nothing short of the truths of the reason will suffice as foundation whereon to build worship and life. No name, hearsay or catchword, no exhilarations of circumstance, no flashy kindlings of rapturous enthusiasm, can at all avail to this work. Only the ideas that pervade the soul, ethereal, infinite and quenchless forever, can arm and quicken it for doing, inspiring courage and constancy, exhaustless effort and unmeasured accomplishment. Of whatever else nothing comes; the will is without inner nourishment or vigor, resolve flags and falls away, effort is evanescent and empty, a blind transient spasm. Expect doing without intellection, character without the ideal,—as well expect speech without thought or motion without life.

The great souls have always drawn from this presence, drinking from an overflowing fountain. Through this, have they wrought righteousness, subdued kingdoms, quenched the violence of fire. All the high feats of history, the miracles of accomplishment that have astonished the world, and thrilled the heart of the generations, were done under these inspirations. By them man is like God, stands armed with exhaustless powers, and works sovereign and invincible.

Fitly, therefore, we commence here, planting first of all upon the within. Here is the basis whereon we build, here the method of our procedure, and the ground of our hope. We will affirm and re-affirm these truths of the soul, reminding each other of their all-vital significance continually. We will seek constant baptisms in these influences. We will repeat the sacred enchantments, will recall perpetually to mind Order, Beauty, Truth and Excellence, and use these amulets of the soul for protection, enlargement and quickening, all our journey through.—[Charles D. B. Mills.

The True and the False.

It is in vain then, philosophers, that you pile up volumes upon volumes in your researches after human happiness, so long as you fail to extirpate the root of all social evils, namely, INDUSTRIAL INCOHERENCE, which is the antipode of the designs of God. You complain that Nature refuses to you the knowledge of her laws; but if you have been unable to discover them up to the present time, why do you hesitate to recognize the insufficiency of your methods, and seek new ones? Either Nature has not destined Man for happiness, or your methods are condemned by Nature, since they have not been able to wrest from her this secret which you pursue. Do you find her as rebellious against the positive sciences as against yours? No; because the students of those sciences really study her laws instead of dictating laws to her, and you study only the art of stifling the voice of Nature—of stifling Passional Attraction, which is the interpreter of Nature, since it leads in every way toward the organization of the Series. And what a contrast between your blunders and the prodigies wrought by the positive sciences! Every day you add new errors to the old, while every day we see the positive sciences making new achievements, and spreading a lustre over the present century equal to the disgrace which your visionary schemes have imprinted indelibly upon the eighteenth.

We are about to behold a spectacle which is witnessed but once in the career of any globe—the rapid transition from a state of Social Incoherence to a state of Social Harmony; this is the most brilliant effect of Movement which can take place in the universe; the hope of it should console the present generation for all its sufferings.—[Fourier.

It is for triflers and dreamers to deal in abstraction—for philosophers and philanthropists to be practical men.—[Orson S. Murray.

Take Care of the Individual.

If Nature had written in capitals upon every human forehead: Take care of yourself—your individuality against the world; she would not have proclaimed man's right and duty any plainer, in this respect, than she has through her myriad tongues and voices, to the eye that can see and the ear that can hear. The right of each man to be himself; to live his own life; to supply his own wants and protect and develop his own self-hood, is beginning to be seen, acknowledged and felt.

One of the most important acts of a man's life, is to choose what business occupation or profession he will pursue; what sphere in life he will fill. Thousands and tens of thousands are now suffering from want; from unappreciated abilities and unsatisfied desires, because they are "out of their element;" not working where they could work with the greatest ease, dispatch and efficiency; not doing that which gratifies their taste, their ambition, their aspirations: not doing that which would best supply their material wants and gratify the greatest number of their faculties; or not doing the most and the best for the individual.

No abstract rules of religion or morality incompatible with the true nature of man will ever be sufficient to choose the proper and natural pursuits and spheres of man. Man's nature and its relations to the external world, must be understood and applied, in order to justify and satisfy man in the exercise of his complex and diversified nature. Every man must act, if he act at all, as his organization impels him, more or less checked and modified, by the external world. If a man is born with a predominance of the animal, he has a life to live and a work to do; and Nature, when we hear her true voice, tells him to live that life, and to do that work, subject to all the restraints that higher powers impose upon him.

If man's power to act lies chiefly in his muscles, manual labor will best supply his wants and gratify his nature. If a man's moral and religious sentiments predominate, then he will be most happy and contented in a sphere where they can be gratified. If a man's intellectual powers are in the ascendancy, then he cannot be happy in a sphere that requires little or no intellectual activity. If a man have a strong social nature, he cannot be happy in any condition that imposes upon him solitude, or isolation from society. It is safe to say, as a general rule, that the care and protection of the individual is best accomplished by endeavoring to fill that sphere in life for which he has the greatest attraction and capacity. Those individuals whose power is mostly

muscular, with some degree of material perception, usually find the least trouble in finding their true sphere, and are not in much danger of getting out of it. Their powers being few and simple, and their wants mostly material and domestic, their place is easily indicated, and, if there is anything for them to do, their wants easily supplied.

The wants of individuals developed in the intellectual, moral, spiritual, ideal, esthetic and ambitious faculties, are greatly multiplied in number and changed in character; their spheres greatly enlarged; and their relations exceedingly complex, and it is not so easy to find spheres of activity, where all their wants can be supplied and their ambitions gratified.

Some are so organized that they find no difficulty, cannot make any mistakes in finding what pursuit to follow. Others have such a diversity of developments that it is difficult, and sometimes impossible to decide upon any one pursuit and continue in it. Some are so spiritual and ideal that they cannot appreciate the material selfishness that produces or obtains physical wealth and sustenance; find fault with this selfishness; become ultra reformers (?); live for years in poverty and dependence upon generous friends; neglect to accumulate material resources; and after much bitter experience learn that they could have served the world as well, done as much good, been as philanthropic, and ultimately more so, if they had cultivated that selfishness that makes resources, accumulates something to give, to do with, instead of all their life-time openly and unqualifiedly condemning it.

It is neither reasonable, moral nor humane to plead that my proposition leads to selfishness, degrades man and makes him unspiritual. Nature's plan cannot be altered to suit the caprices, the one-sided, abnormal developments of man. Moral power alone, never will procure food for the stomach, clothing for the body, build a house, or make barren fields productive. A sensible minister, walking across a field that had been impoverished by constant cropping, said to some of his church members: "Prayer here will avail nothing: this wants manure." We must have the material, whether we have the moral and spiritual or not. When St. Paul said: "That is not first which is spiritual, but that which is natural," he uttered a truth directly bearing upon and confirming the truth of my proposition; expressed the order of Nature's progressive development; presented the programme of Nature's continual exhibition. "The heavens are built upon the hells," says Swedenborg: and in the same sense unselfishness is built upon and grows out of selfishness. A selfishness like a Girard's accumu-

lates while it lives; and also like Girard dies and its gains are appropriated to the general good.

This law of development, in nature, by which individual selfishness and meanness is ultimately made to benefit the world, is not yet impressed upon those who with good motives and wrong views, question my proposition. If a man has no ability to provide for his physical wants, we cannot reasonably expect him to do so. But let him not neglect to use what ability he has, in all ordinary lawful ways, to get his own "bread and butter" upon the plea of its being wrong or oppressive to do so. If it be wrong to obtain the means of living by the ways and means of the world, it is equally wrong to be, by our own negligence—sometimes our contempt of material wealth—dependent upon the liberality of others: to complain of that very selfishness by which we are fed and clothed; which furnishes the veriest beggar with much that a few years ago no money could obtain; by which we sit upon easy seats, and read our paper, or hold sweet converse, while we travel thirty miles an hour; by which thought is transmitted from New York to San Francisco in a few minutes, and the whole world of objects and events is made to pass like a moving panorama before us.

To "kick the cow that gives us milk" is as senseless as it would be for the brain to reject the stomach, because its operations were material and on a low scale.

How much more that preacher who stands in the pulpit and proclaims the moral law and its penalties, while his shriveled muscles and sickly countenance proclaim that he is in constant violation of physiological laws, benefits the world, than he who prompted by selfishness, projects great enterprises; sets muscular men to work; develops Nature's resources; converts matter into forms of use, sustenance, power and beauty; builds works of internal improvement; sells goods and speculates in stocks to get means to pay for that elegant pew or slip in church, and make his minister a fine donation for finding fault with him every Sunday, when he knows he does not mean it, is a question I leave every one to answer for himself.

Let every man work with the means and motives he has—I may as well say let, for he will—to sustain his own self-hood. The more individuality a man has the more self-sustaining he will try to be. But says some well-disposed moralist or philanthropist, it seems to me that you are licensing crime; that your moral code is very loose, and virtually sanctions vice. Well I will permit you to think so, in all charity; I simply, as a philosopher, advocate what is—what must be. I take the world, as I find

it, a mixed condition of good and evil, the "tares and wheat growing together;" and in the same sense and with equal sincerity I say with Christ; "Let both the tares and the wheat grow together until the time of the harvest." Have you a better system than Nature's by which to improve mankind? If you have I am "in for it." But in judging man by and attempting to apply to him an exclusively moral standard we are simply trying to substitute a part for the whole; to build a superstructure without a basis; to achieve impossibilities. Many a broken-down philanthropist and reformer, now mourns over his past mistaken zeal, as he reflects upon the time spent, the talent exerted, the pecuniary sacrifices made, while he bestowed not a thought upon his own material wants, or accumulating resources upon which he might live without being a pauper or a beggar, when vigor and agility have departed.

Let no moral sensitiveness stand in the way of your making all laudable efforts to provide for the physical man. Do not think you will be doing any less good; be any less a true reformer by trying to lay "up treasures on earth." In morals, as in other departments, men often "miss it when they hit it and hit it when they miss it;" or in other words, that which at first sight often appears to our weak judgment to be promotive of bad results, may be, in spite of us, productive of great and good results. My idea is well illustrated, by the impatience, fault-finding and censure of parties, newspapers and individuals, with the delay of the Federal army to move forward; or its not moving as their judgment would dictate; without any practical knowledge or experience of their own; and without considering the absolute importance and necessity of being prepared; nor the time and means requisite to prepare such a gigantic and complex organization to move systematically, safely and efficiently. Just so it is, often, in our judgment of the action of individuals, in their efforts to maintain their individuality and supply their wants. We often feel that they are wrong—and so they may be; in a purely moral sense they may affect us disagreeably—when if we could see their actions in relation to some ultimate purpose of Nature, we might be led to confess that the Commander-in-Chief of Nature's allied forces, who can scan the whole field, knows what he is about, and every action or movement of every soldier will tell for victory, however incongruous and disastrous it may seem to be to the ignorant, the blind or the prejudiced. Try to take care of the individual, and all will be right. J. H. C.

Marriage would seem to have been invented as a reward for the perverse.—[Fourier.

Some of the Ways of Power.

BY JOHN BURROUGHS.

* * Everything in this universe has a legitimate use—every faculty and feeling of man's soul, every element and production of the material world, and the highest doctrine is not made up of anathema and denunciation, but of praise and thanksgiving. The evil is one, or, in Scriptural phrase, "the flesh and the devil," are not to be got rid of by denouncing or repudiating them, but by subjugating and rising above them. It is the old sentence again, "Conquer or be conquered," drive or be driven. The man who merely turns his back on sin, or gives Satan the cold shoulder, as is exemplified often enough in the religious revivals over the country, without an inward aesthetic reformation, without rising vastly above his former tastes and habits, is pretty sure to fall into worse aberrations and excesses than before. Control and use, not eradicate. The spirit and mettle that makes the colt so dangerous and unmanageable are not to be broken or rooted out, but only to be tamed and disciplined—to be restrained and limited, like fire, or water, or electricity. So Nature puts nothing in man she does not mean he shall profit by. The passions are his worst enemies; but, when properly bitted and curbed, they are good steeds, and men have rode into power and fame in the saddle of their wildest, fiercest passions, as they have also, when laying aside all restraint and moral obligations, plunged headlong into ruin and death. It is a terrible Mazeppa ride, when there is no bridle to guide or arm to stay.

* * * * *

Curb the flesh, of course; swingle and hatchel it as the farmer does his flax, but there is a limit to this matter; too much swingling and hatcheling will make the flax all tow. One cannot well ignore his body and be a saint before his time. But the race needs not much counseling on this point; there is no immediate danger of our appetites falling into general neglect, and devotion to mind absorbing the wants of the body. Perhaps the reverse of this is nearer the truth.

And yet the heart of the earth is fire, and the heart of every one of earth's children is fire; and though earthquakes and eruptions, and wars and ravagings are not desirable, or near at hand pleasant to contemplate, yet the fire cannot be dispensed with, and its office is a legitimate one. It must be latent, hidden—unobtrusive—kept close beneath the ground of principle, and in no case allowed to subvert and swallow up. It is a source of brute power, of vitality and endurance; and though

wicked and dangerous when in the ascendancy—like any of the blind, savage elements whose virtue is a motive, not a controlling force—yet, hampered and restrained and harnessed into work, does valiant service.

There certainly is somewhat in human nature which answers to steam and fire, wind and flood, shark and tiger, to Satan and the furies—somewhat destructive, explosive, subversive and rebellious; and the lesson and triumph of life is to render it a source of power and profit and not of weakness and ruin. Ungoverned, it has rent and shaken the earth like the volcanic agencies; but who shall say that thus it was not in the order of things—a part of the plan of human development—and that it has not enriched and fertilized and given picturesqueness to time? So far, at least, the analogy holds good, that the race is cooling like the planet—that the eruptions of this satanic element, its lawless, uncontrollable outbreaks among men and nations, are of far less frequent occurrence than was the case once. Culture is a great cooler of the passions, lessens day by day their range and violence, and in the long result of the ages must completely humanize man, and turn all the devil in him to good account.

Harmony and equipoise have much to do in character, and the virtuous and vicious do not differ so much in possessing different traits and powers, as in the relative proportion and agreement of these traits and powers. In the right sort of a man the good element rules the evil and uses it too—in the reverse type, the bad rules and uses likewise. Change or invert the proportions of the two elements of the air, and it becomes deadly or poisonous; in like manner disturb the equipoise, or, if one may so speak, the equation of a fine character, and what was radically good becomes correspondingly bad. So much lies in the consent and disposition of the parts! There certainly is a vast difference between mother-of-pearl and an oyster-shell, yet both are composed of essentially the same elements; the brilliant, iridescent appearance of the former over the latter is owing solely, we are told, to the structure and arrangement of the parts, and not to any superior quality in the parts themselves.

The two poles of our nature are the feelings and the intellect; and one is no less indispensable than the other. To take the heart, the emotional nature, which is peculiarly the source of crime and disorder, out of man, were to take the heat from the sun's rays, and thus rob him of all active fecundating power. The intellect illumines, but the heart adds the male spermatic principle, and the secret of the power that sways us in the author or preacher must

be looked for in the intenseness and healthfulness of his feelings and sympathies, no less than in the sweep and breadth of his mental grasp. * *

—[New York Leader.]

Musings.

If we are conscious of the existence of the matter constituting the objects around us—if we are conscious of our own existence—if we are conscious that anything exists without us, we are equally conscious of the testimony of consciousness in favor of the moral obligation and freedom of man. All equally rest on the vanity of the human consciousness.

All admit that man is the highest existence on this mundane sphere—differing in degree if not in kind from all other manifestations on it. Nature knows no origin—its beginning is in the supernatural. Creation is a reflection from our own will or spirit, a shadow of our own casting. But by no means a false one, unless you call the teaching of the highest faculties on this earth false. Man can originate an act or state in a sense to which there is nothing analagous in this sphere. As we know what life is only by being, so we know what will is only by acting. What is the teaching of humanity of the general consciousness? Is it not that man is entrusted with the regulation of himself, and that he does wrong in neglecting this regulation? Is not "remorse the implicit creed of the guilty?" Do not all human laws grow out of this consciousness? Is not the morality and literature of the world founded upon it—with exception enough to confirm the general rule. Until it is shown that the forces of nature of themselves think—it may reasonably be denied that the same kind of laws govern matter as those laws by which mind regulates itself. For mind is self-regulating in a sense in which nature is not. Causes and effects exist in the mind together. Changes take place in the mind by its own action. And the injury of the doctrine of necessity is the influence it exerts on the mind of its believer that his character is formed for him, and not by him—that he cannot co-operate in its formation—that circumstances are all, everything. I deny not the power of the circumstance, but am here insisting on the power of the centerstance, the power of mind.

Motives, say some, control the man—but it is the man that makes the motive rather than the motive the man, as Coleridge truly remarks.

The conditions of moral obligation are the possession of intelligence and conscience; these being given, the obligation on their possessor to bring all other departments of his nature into subjection to them follows. Of course no one denies the limitations of the human faculties. But doubtless few can fail to conceive that a being can be dependent on something above it, and yet free to a certain extent, or follow the law of freedom within its limitations. And no writer, even an advocate of the opposite

system, can write a page on any subject without assuming the truth of such freedom; his consciousness, whenever it acts, asserts its truth.

'Tis true a consistent believer in necessity escapes some clashing and trouble, labor and effort, by his "elevation above the point where truth and error, right and wrong, diverge, and by looking down from a station where all things appear equally right and virtuous." But is such a position an enviable one?

But should a man say, "To-morrow I will, by the force of my will, become a philosopher; and to-morrow comes—and lo, his comprehension is the same." Such a remark shows a sad lack of discrimination. To say nothing of the law of limitation here, all metaphysicians admit that the power of the will is not generally direct—we cannot directly will particular emotions into existence; but we can will the use of the means calculated in their nature to excite them, and hence our obligation to use them. Rushing to such an extreme illustration as this shows the weakness of the cause one is advocating.

X. P.

Extract.

* * I cannot believe that the Bible contains a revelation to mankind, or that any revelation ever has been, or indeed ever can be, made to the race. Even though the Bible contain revelations from the Divine Spirit to those who have there recorded them, they never can be considered revelations to the multitude who, like myself, decline receiving such momentous matters at second hand, and at the distance of thousands of years from the time they claim to have been uttered. Mixed up with the bigotry, and inhumanity, and indecency of the Bible, I believe there is much of spiritual truth, communicated to those who have transmitted it precisely as the same class of truth is communicated to mortals now; and no more a revelation to mankind than are the utterances of Andrew Jackson Davis or Corn Hatch. Aside from the teachings of Jesus, I do not think the Bible contains much that will pay for culling from the mass of rubbish in which the book abounds. Besides, I am forced to think that the breathings that come to us from the spirit world to-day, are better adapted to our guidance through our earth-life to the immortality to come, than are the recorded utterances of the dim and gloomy past. * *

A. D. S.

Mohammedans, Hindoos, and other Eastern peoples, are more earnest and devout worshipers than Christians. This is the natural result of their being less enlightened. For being so, they are the more really subjects of authority, and the more implicit believers in the dogmas which that authority imposes upon them.—[Gerrit Smith.]

Divine Duality—Creation.

There's an angel treading softly—
To my bedside gently stealing—
To my inner sense revealing,
The third great scale of meaning,
Of the world below—above,—
Of the Race and its conditions,
As it moves through vast transitions,
On to harmony and love.

And the angel lifts my vision
To the inner world's elysium;
There he shows me First Causation,
Of every globe and nation—
The Deific Two in union,—
Where Love e'er holds communion
With her Wisdom's equal lord,—
And he bids me thus record:

From Eternity's duration,
To Eternity's equation,—
Ever from the endless cycle
Of the infinite pure One,—
Flow the Two in equal circles—
Flow the Two from counter verges
Of the Spiritual Sun:
Here the first great step begun,
The great movement that emerges
From the center, and encircles
The Deific Two in One:
Here is found the grand foundation
Of all subsequent creation.

Here the Female is the Heart—
First in order—first to start
The life forces, and to give
Quickening power that Form may live.
Here the Mother broods for aye,
O'er Creation's vast abyss,—
O'er the Universe's day,
And o'er the angels in their bliss.

Thus the Female—thus the Heart—
Thus the Mother forms the chart
Of life's hidden mysteries—
Of life's thrilling ecstasies—
Evermore, as cycling run,
Joy and bliss from out the Sun
Of the Everlasting One.

Next in order stands the Male,
Head or Father—names we choose
Such as best may rend the veil,
And all mysteries unloose.
Here re-action equals action,
Law and order equal love:
Evermore the force returning,
Equals life from centers burning.
Now the Monarch's power is seen,
Action on his equal Queen—
Now the Form bounds moving Force,—
Else ever outward in its course—
Ne'er returning—onward burning—
To the infinite extreme,

Would the movement be and seem.
But "thus far," the law says ever,
And farther on the Force goes never;
Farther on were life to flow,
All movement would to ruin go;
So the esse, love, or life,
Never enters into strife,
But uniting—e'er inviting
Wisdom to the royal feast,—
Comes evermore divine behest,
Of true balance and sweet union,
In the infinite communion.

Veiled, in part, the meaning lies,
(Though unveiled in upper skies)
In the sacred mysteries.—
How that Love in Wisdom lives,
And unto Wisdom life e'er gives;
And how the Female in the Male,
Is Life in Form—is Heat in Light;
But when the angel rends the veil,
The beaming sun dispels the night—
E'er long the darkness flees away,
And Truth reveals the Coming Day.

DESTINY.

Foreordination.

Is it true that I am a believer in foreordination ?
Yes, indeed, it must be true; and why ? Because
Nature, in whole, and in every atomic part, is gov-
erned by definite and immutable laws. These laws
produce all possible changes, combinations, conflicts,
harmonies, organizations, &c., that can ever exist
within the wide domain of Creation. Nothing can
therefore transpire except in conformity to inherent
law. The stone falls to the ground in obedience to
the law of gravity. War devastates a country; be-
cause the war element in man has gained the ascen-
dancy over his better nature. So with every other
act of man, or brute, or grosser nature. The laws of
Nature determine the character and condition and
relations of the present; and they will likewise de-
termine the same, with mathematical precision,
through all coming time, in every relation, depart-
ment or combination of atoms or systems. Foreor-
dination renders the possibility of prophecy an actu-
al certainty. Some men have predicted the day,
and hour, and even the minute of their death; which
never could have been done except foreordination be
a truth. Therefore, every convulsion of Nature, in
the formation of our earth, or of any earth; the de-
velopment of every system; and the production of
every organic being or creature—and, in short, ev-
ery creation and combination of the material Uni-
verse, has been an absolute necessity; because the
result of inherent forces and laws; and which will
ever continue to move onward every atom, system,
or living creature, with the certainty and precision
of absolute destiny; and no one's future can there-
fore be changed or modified in the least, to what it
is destined to be, till the laws of Nature undergo a
similar change.

MALLOW.

The Union.

The North is fighting for the Union. What Union? The old Union? That will never come back. It passed away when the hostile cannon opened on Sumter. Let us not be deceived with names. The old Union, which dirt-eating politicians glorified, which the North turned slave-hounds to maintain—a Union in which Slavery had all the glory and honor, and Freedom all the kicks, is gone forever. No true-hearted man desires its return. The Union the North is fighting for, must be something better than the past to be worth the price it is paying. It must be a Union which breaks the bonds of Slavery and lets the oppressed go free. It must be a Union of the People. Men of the North, is it for the rights and freedom and unity of the people that you fight? Inscribe it on your banner. Words are sometimes half-battles. You must go to battle with a purpose as distinct, and as clearly enunciated, as your antagonist. The South has declared its purpose. It fights for it with a determination to conquer if it can. It smites every institution of freedom, of right or justice that stands in the way of its success. Will you not be as earnest, and smite every wrong that stands in the pathway of the people?

We cannot resist the conviction that a more definite purpose and policy are now, more than ever, needed on the part of the North and its Government—a clearer and higher enunciation of the things it is fighting for. Here is a gigantic rebellion striking at the very vitals of the nation, a rebellion whose animus is Slavery, which has grown out of Slavery, whose existence depends on Slavery, which but for Slavery would collapse to-morrow. Yet the Government hesitates to strike a bold, trenchant blow at this root of the rebellion. The direct and decisive policy of Fremont and Hunter is set aside. The stern, definite avowal that the North is fighting against Slavery, is avoided. The practical treatment of the Slaves is vague and unsatisfactory. Now why should not all this uncertainty cease at once? Why should not a clear and single-eyed purpose and policy, utterly uncompromising for Universal Freedom and Justice, be at once adopted. The magnetism of a definite, concrete, noble purpose, reaching to and lifting up the lowliest slave, recognizing the brotherhood of races, and inviting the life-long wronged Negro to stand side by side, shoulder to shoulder with the Anglo-Saxon, in the battle with barbarism and the hosts of darkness—would kindle and unite all earnest hearts. The opportunity lingers before the footsteps of the Nation. Accepted, and the way through it leads to a golden dawn of Unity and Peace.—

[Circular.

George Sand.

"Deduct superbo

Non humilis mulier triumpho."

These words were applied by Horace to the great Cleopatra, whose heroic end he celebrates, even while exulting in her overthrow. We apply them to another woman of royal soul, who, capitulating with the world of her cotemporaries, does not allow them the ignoble triumph of plundering the secrets of her life. They have long clamored at its gates, long shouted at its windows, in defamation and in glorification. Ready now for their admission, she lets the eager public in; but what they were most intent to find still eludes them. In the "*Histoire de ma Vie*" are the records of her parentage, birth, education. Here are detailed the subtle influences that aided or hindered Nature in one of her most lavish pieces of work; here are study, religion, marriage, maternity, authorship, friendship, travel, litigation; but the passionate loving woman, and whom she loved, are not here. To the world's triumph they belong not, and we honor the decency and self-respect which consign them to oblivion. Nor shall we endeavor to lift the veil which she has thus thrown over the most intimate portion of her private life. We will not ask any *Chronique Scandaleuse*, of which there are plenty, to supply any hiatus in the *dramatis personæ* of her life. We shall take her as she gives herself to us, bringing out the full significance of what she says, but not interpolating with it what other people say. For she has been generous in telling us all that it imports us most to know. The itching curiosity of the spiteful or the vicious must seek its gratification at other hands than ours; we will not be its ministers. With all this, we are not obliged to shut our eyes to the true significance of what she tells us, or to assume that in the account she gives us of herself there is necessarily less self-deception than self-judgment generally exhibits. If she mistakes the selfish for the heroic, exalts a gratification into a duty, and preaches to her sex as from the standpoint of a morality superior to theirs, we shall set it down as it seems to us. But, for the sake of manhood as well as of womanhood, we would not that any mean and malignant hand should endeavor to show where she failed, and how.

Was she not to all of us, in our early years, a name of doubt, dread, and enchantment? Did not all of us feel, in our young admiration for her, something of the world's great struggle between conservative discipline and revolutionary inspiration? We knew our parents would not have us read her, if they knew. We knew they were right. Yet we read her at stolen hours, with waning and still entreated light; and as we read, in a dreary wintry room, with the flickering candle warning us of late hours and confiding expectations, the atmosphere grew warm and glorious about us,—a true human company, a living sympathy crept near us,—the very world seemed not the same world after as before. She had given us a real gift; no criticism could take it away. The hands might be sinful, but the box they broke contained an exceeding precious ointment.—[Atlantic Monthly.

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CLEVELAND, Ohio.

Proclamations.

A remarkable feature of the present war is the issue of Anti-Slavery Proclamations on the part of leading Generals, and the refusal of the President to endorse them. This inharmony and diversity of opinion on the part of leading actors, in regard to plans and measures, will probably yet seriously promote that anarchy which may be witnessed ere our troubles are ended.

Although refusing to admit that the Government has any power to abolish Slavery, as a legal institution, under the present Constitution, admitting that it has had a legal existence at all, yet we are decidedly in favor of the policy of liberating Slaves, as a means of putting down the rebellion. In fact but that the brains of the Northern people have been so stupefied by the poison of the pro-Slavery atmosphere, there would never have been a thought other than that of liberating the Slaves en masse, that is as many of them as could be got at. As to the means to be used to liberate them, it is not essential, so that they are effective. So far as proclamations would reach the Slaves, so far they would be appropriate agencies; and as the knowledge of their being made would be almost sure to be spread far and wide among the Slaves, they would prove very effective. So soon as the Slaves should know that they would be received and protected by the Union forces, they would be likely, to a great extent, to prove of little further service to their masters.

That these proclamations would amount to anything in the way of a legal abolition of Slavery, is not to be admitted. If Slavery has any legal existence, or ever had (which I here neither claim or deny) there is no way to abolish it except by State action. A great deal is said of the "war power" to abolish Slavery. Strange that intelligent men should so confound things so entirely distinct from each other. The war power can liberate Slaves, but it cannot abolish Slavery. The idea that Government can abolish Slavery for the reason that Slavery has power to be destructive to the Nation's welfare, is simply ridiculous. Has it not always been destructive to the Nation's interests? Of course it has. Slavery is no worse now than it always has been. The simple fact that the people of the North have got their eyes open, whereas

they have been blind before, gives the Government no new power over Slavery. If Government has power to abolish Slavery because it has involved the Country in immense loss, and endangered its very existence, it could have abolished it before for the reason that its legitimate influence was to bring these results.

No, we deny that under the Constitution, with its popular interpretation, the Government can abolish Slavery under any circumstances whatever. The Constitution means something or nothing. If the existence of Slavery was provided for by the Constitution, then if Slavery is abolished, it must be abolished, not under the Constitution but over it. If Slavery cannot be allowed to continue till the States abolish it, then the Constitution must be set aside. We will not find fault, but let us know where you are. Maintain the Constitution, or admit that you do not intend to. On our part we frankly admit that the Constitution and the whole system, as now organized, has had its day. All of the essential and fundamental principles of the present Constitution and order of things will be retained. In fact the present organization differs mainly from the organization we must soon have, in so far as it is a departure from the Jeffersonian platform—the basis principles of our Government. So what we propose is not a revolution, but a return to the good old ways our Fathers marked out. We are not inclined to man-worship, but we acknowledge Jefferson as our political leader, and are satisfied at the present to stand on the Jeffersonian Platform.

Our denial of the power to abolish Slavery is no pro-Slavery view. It is simply a statement of fact. This Nation has tied itself hand and foot, on the Slavery question, as everybody knows. It has made a bargain to let Slavery live—to nurse and foster it. Is it sick of its bargain? All well, it is time. What then? The other party is sick also. In fact the South has never done anything but violate her part of the agreement.

Why not let the whole thing go by default. The Nation must resolve into its original elements—go into committee of the whole on the state of the Union. The man who says now that the Nation's safety rests with the Governmental forms, and not on the inherent virtue and order of the people of the loyal States, is a fossil, valuable as such, but anything but a live man with heart and brains. No, forms of government, and compacts, and unions, have only brought ruin; because the ideas of justice and the rights of man were lost sight of. But all of the elements of order and permanency we have ever had, we still have. The decomposition of dead forms is not the destruction of the spirit.

But to return to the text. We are heartily in favor of the Anti-Slavery proclamations; whether Fremont's, Phelps', or Hunter's, or the proclamation of any Union Corporal that may proclaim to a plantation of negroes that they are free. We

take it that it is simply sensible—and that anything else is not sensible—to do the rebels all the damage possible within the bounds of civilized warfare. We would say, Take their arms, their horses, their military stores, their provisions, or their Slaves; more especially the latter, as being the most serious damage to them. And happily there is no need for the military man to decide whether the Slaves are men, with a right to freedom, or brutes fit for Slaves. In either case he would liberate them. If he believed them men, he would have more than a double motive and more than a victor's satisfaction in liberating them.

Suppose every Slave were thus liberated? What then? Why simply this—the rebellion would be suppressed. The Slaves would be running at large, but Slavery would exist as a legal institution the same as before. The only way under heaven for the North to get rid of Slavery, is to let the old Union and Constitution go by default—stand from under and let them go down with their Slavery-rotten planks. There is no trouble but that all the valuable materials comprising their structure could be saved. A sound timber is of more value as an isolated thing than framed together with a hopelessly rotten one. Let us save all the sound planks—all the valuable material—of the old structure, to put into the new, but let us not mourn the necessity for their separation from the rotten.

"Social Relations of Spiritualism."

We find in the Banner of Light an article under this caption.

It is very natural and more or less commendable, to feel an anxiety lest a cause we hold dear should number among its advocates, persons who are not supposed to be any credit to anybody or anything with which they are connected. No class of people have been more troubled in this respect than Spiritualists. It would seem to be a pity that the truths of Spiritualism should be embraced by disreputable persons. This same cause very materially damaged the interests of Christianity during the days of its founder. It would almost seem a pity that a man so careless in his associations and so unfastidious in regard to the character of the persons with whom he co-operated, should have had anything to do with the cause at all. It is a question whether Christianity would not have been more prosperous and respectable had Jesus never been connected with it.

Whatever the cause or cure, it is unquestionably a fact that a large proportion of the advocates of Spiritualism are tainted with Social heresies. And this is especially true of the earliest and most energetic and fearless advocates. The most industrious and persevering efforts have been made to clear the skirts of Spiritualism, purge it of all contaminating influences; but as yet with little success. In these remarks no reference is had to the able writer of the article to which I refer.

It will always pay best in the long run, to let ev-

ery truth stand on its own bottom. A truth was never made a lie by being believed or advocated by an unworthy or disreputable person. The truth of the circulation of the blood, or the law of gravitation, is believed by many a "skulawag," and yet these truths are just as respectable as if none but the most proper persons believed in them. So it is with all truth; it can never be damaged. We ought to be glad that the lowest and vilest embrace the truths we hold dear. If we fear to have all humanity embrace and advocate our cherished ideas, does it not argue a want of clear-sighted faith on our part? Do not those who are anxious about the respectability of the advocates of their faith, lay themselves liable to the suspicion that they care more, after all, for popularity than for truth? We would not insinuate, but suggest the idea for their examination.

The writer correctly remarks that all truths are embodied in a true Spiritualism—that none, as distinct from others, are made specialties. If Spiritualism is true, or partly true, there can be no question that those who have once been actors here, should evince the deepest interest in whatever affects the welfare of mortals. Through the medium of impressibility and physical control it is safe to say that the Spirit world exert a modifying not to say controlling influence upon the destinies of mundane Society. Of course among the inhabitants of the other world, as here, all reforms have their advocates and opposers, and it may not be altogether wise to attempt to decide that this or that idea is or is not endorsed by the Spirit world.

That the arbitrary marriage institution, like all other institutions, has had its use, and has been entirely legitimate in its order and time, is unquestionable; but that it is not to give way, with all other institutions that have been handed down from the infantile ages, is a fanaticism of foggy brains. The race is progressing toward a higher degree of refinement, spirituality and appreciation of individual rights. Men and women, in the future, will associate together in obedience to the demands of their intellectual and affectional natures, rather than in accordance with arbitrary arrangements instituted by the gross and mercenary. That the graduates from the school of superstition and sensuality, should stumble in their attempts to take a higher position in the scale of being, is quite inevitable. Instead of raising a hue and cry against those who are attempting reforms in any department, because they do not illustrate our ideas of truth or propriety, let us in the spirit of an earnest desire for more truth and better living, give the questions involved our most earnest thought, and exemplify our own purity and goodness by exemplary lives, rather than by denunciations of others.

So long as Slavery is thought to be preferable to Freedom, to be a purer and safer condition, so long those who think so must have Slavery.

Physiological Series.

BY W. BYRD POWELL, M. D.

CHAPTER VII.

THE ARREST OF SCROFULA AMONG OUR PEOPLE.

It cannot reasonably be supposed that I can have been eighteen years an almost daily observer of scrofulous afflictions amongst our people, and a constant investigator of those constitutional conditions which conspire to produce a scrofulous diathesis or habit of the constitution, and hence scrofulous forms of disease, without giving some thought as to the means of emancipating our people from such a scourge.

Having been for more than a third of a century constantly engaged in observing the physiological condition of our people and its mutations, I could not fail to note the rapid increase and dissemination of those conditions, viz: the lymphatic and encephalic, by which is produced the remote cause of scrofula through the institution of marriage.

So great has been the mortality by scrofulous forms of disease, that I think it probable that if we could obtain accurate statistics of our population, it would be found that we have had but little if any increase except by immigration in the preceding decade.

In this time I have known many entire families numbering respectively from nine to thirteen children to have died by scrofulous forms of disease exclusively, and though my observation in the abstract has been considerable, yet, in relation to our entire people, it has been extremely limited, nevertheless that which I have had justifies the inference that juvenile mortality from this cause alone must have been very great. I learned through one of the New York papers, during the preceding decade, that three hundred and seventy-four more children, under the age of five years, died in one year than were born in the same time; this so greatly surprised me that I requested a professional correspondent there, to inform me as to the cause of such an extraordinary mortality? In response he said, "You understand the cause better than any one else—it is physiologically incompatible marriage."

Those physiological conditions, from which results the scrofulous diathesis, obtain, at this time, in two-thirds of our respective communities, and yet thirty years ago they did not equal one-fourth. If the scrofulous tendency of our people were to continue for another third of a century, with the same rate of dissemination that has attended it for the preceding third of a century, it is my candid opinion that it would be difficult to find a family of children in any of our older and more thrifty communities, unaffected by scrofula. Scrofula, idiocy, imbecility, and most cases of sterility, are all members of the same family—all have the same cause remotely.

That my readers, at least some of them, should

think some of my conclusions to be exaggerations, is to me more than probable, and simply for the reason that they know nothing about the subject. They should remember that I have given my exclusive attention to this and kindred subjects for the term of an ordinary life-time.

I have shown, I think, beyond the reach of even impertinent criticism, that the remote cause of scrofula is physiologically incompatible marriage. The cause of this remote cause, has not escaped my attention, and it is I think sufficiently interesting to justify a passing notice, more especially as it has hitherto entirely escaped observation. I hold wealth to be a result of civilization, and the possession of wealth induces relaxation of business industry, and introduces personal indulgence in ease and luxury; and this indulgence induces in many people that physiological condition which is known as the lymphatic; and in many others that condition which I denominate the encephalic; and these two conditions constitute ninety-seven or eight per cent. of our physiologically incompatible marriages. Those conditions are rapidly produced and disseminated in every people under the influence of national peace and prosperity, more especially if those conditions continue for any considerable time.

Previous to the inauguration of our Southern rebellion our people had had peace for more than forty years, with the exception of an inconsiderable brush with Mexico, and our prosperity was unprecedented. The consequence of our prosperity has been an incalculable increase of incompatible marriages—which have been attended with sterility, scrofulous mortality, and asylums for the idiotic and imbecile. So long as a people are confined to a comparatively primitive condition, as they are in our territories, they continue exempt from these evils.

The natural remedy for these exterminating evils, incidental to our species, is the inauguration of any event that shall have the effect to destroy prosperity, and reduce the people to an approximately primitive condition. I have traveled through every county in the State of Arkansas, and yet, outside of the towns, I did not meet with a single scrofulous child. The condition of the people in this State, at the time of my travels through it, was too primitive to afford such an indication of thrift and plenty, as a scrofulous child!

Our Southern States, quite opportunely inaugurated their rebellion, for the abatement of the evils consequent upon our extraordinary prosperity. But from existing indications they will not be able to render their effort entirely effective to the Northern States; but it is likely to prove so to themselves. And no people had more need of it; for Virginia, North Carolina, South Carolina and Georgia, were little else than scrofulous sloughs. Mississippi and Alabama, are comparatively young States, and yet from personal observation, I know that their people suffered much from scrofulous forms of disease.

If England and France had joined the South, the struggle might possibly, for the time, have entirely arrested the scrofulous tendency of our people. As paradoxical as it may appear to many, I doubt not that nature's great measures for the conservation of our race, are war, pestilence and famine.

Most people regard our Southern rebellion as a Devilish dispensation, and yet when I contemplate it in reference to our longevity as a people, I cannot do otherwise than regard it as Providential—that is opportune and beneficial. The people of Georgia are not only scrofulous but silly. To arrest the progress of scrofula they prohibited the marriage of cousins and other consanguine parties. If the consanguine relation of progenitors were a cause of scrofula then the measure would be justifiable, but did they first ascertain this to be a fact? They did not, and I am very confident they never will. The measure however in preventing a hundred marriages, may possibly prevent two or three scrofulously productive ones.

The law enacted in Georgia for the prevention of consanguine marriages deserves some notice. The practical operation of this law is about this:—for the sake of convenience suppose that out of a hundred marriages, five of them would produce scrofulous children, the prevention of which was the purpose of law, and to make certain of preventing these five incompatible parties from entering into marriage, the other ninety-five compatible parties are also prohibited the privilege of marriage. The less the people have of such legislation as this the better. This legislation however illustrates the great importance of correct information being placed before the people on such vitally important subjects.

In some of my readings of English history, but by whom or when I have forgotten, I learned that at one time during a season of very unusual prosperity it was discovered that the increase of the population had become suspended. Parliament became alarmed and appointed a committee to ascertain the cause. The committee acted and reported that they could discover no cause, that everybody had plenty—that want was unknown to the land. A professional committee was then appointed to discover and report the immediate or proximate cause. They reported that the only visible causes were, the very many sterile marriages and the great juvenile mortality by scrofulous forms of disease.

People generally appear to believe that they are not in common with the inferior animals, governed by the same laws to the extent of the functions which they manifest in common. I think it very probable that I have not amongst my readers an intelligent farmer who does not know that the full feeding of his domestic animals reduces their fruitfulness. Highly fed animals like prosperous people yield themselves to personal ease, when if more scantily fed they would make exertions to obtain more which would be exercise to both body and

mind, and this would improve all their vital capacities.

The extraordinary prosperity of our people for more than the third of a century, so modified the constitution of our people that physiologically incompatible marriages became the rule, and compatible marriages the exception. Thus the true order of nature became reversed and the resulting consequences to our Country have been sterile marriages, idiotic, imbecile, and scrofulous children, with a very considerable tax in medical fees, and the support of idiotic asylums, besides loss to the State.

The enquiry is now made, is there no means of arresting the scrofulous tendency of our people, of a less calamitous character than war? I do not conceive war in the abstract to be necessary; but it is made so by the fact that people will abuse their prosperity—they will not live strictly up to the requirements of the physiological laws. So long as a people are poor and have to toil for the means of subsistence, and compelled to deny themselves ease, and relaxation from toil, no scrofula appears amongst them. At one time I regarded the reported longevity of the antediluvians as being fabulous, but now I am much inclined to believe that such a longevity is not impossible with humanity; on the contrary I am now inclined to believe that if a people were to live right and marry right, the reported longevity of the antediluvians might be achieved.

It would be exceedingly agreeable to entertain the opinion that it is possible for a people to progress uninterruptedly in the arts and sciences with civilization as a result; but such a conviction will never be mine, because I have ceased to have a doubt that the conservation of the species requires, as remote agents, war, pestilence and famine. As food is to the proximate existence of life; so are they to the race.

But all the evils incidental to both individual and social existence, may to a very great extent be avoided; and if contracted may be abated by a prudent observance of the laws to which both conditions are, respectively, amenable. And hence I hold it to be the duty of those who are by superior endowments or advantages, capable of enlightening the popular mind in relation to those laws. For I have an abiding faith in the conservative ability of the popular mind when thoroughly instructed. Hence I am the advocate of public instruction on all subjects, and at the same time I advocate for all, all the liberty which is permitted by the natural laws. They give a license to no one to do evil or wrong, and it is a bad Government that prevents any one from doing good or right.

But with liberty to this extent the mass of the people will not be satisfied for ages to come—they desire liberty to the extent of gratifying all their animal propensities. A people will be very respectably civilized when they shall come to think and feel that human liberty consists in the privilege of

doing or acting in conformity with the moral nature of the species.

Because of man's exceeding proneness to abuse his prosperity, I am entirely unable to conceive how it is possible for any human legislation to keep down the scrofulous tendency of the race, and hence an occasional severe check to national prosperity becomes indispensable. If the preservation of the race had depended upon its own conservative efforts, it would have become extinct long since. But Providence takes care of races, and for the preservation of our race, war, pestilence and famine are occasionally inaugurated; and this has always been the case.

Nevertheless it is both the duty and the interest of all to conform themselves to those laws which their Creator founded in them; and their obedience to them will greatly promote their happiness and greatly enable them to bear with severe dispensations in the event they should happen.

In my second chapter I have made known to my readers a great discovery; and in the third I presented illustrations of it, which also amount to demonstrations of its verity. In abating the evil under consideration nothing can be done till the people shall by their own observation become convinced that the evil does greatly obtain amongst them, and under circumstances too, in which, before this discovery, would not have been suspected. When the people shall have become assured of these premises, then they will be prepared for action—that is the adoption of means to abate the evil. If my readers have been vigilant since the appearance of my second chapter, they have become convinced of the truth of all I have represented, and are ready to enter upon the consideration of preventive measures.

My reliance for the abatement of this monstrous evil is mostly upon the female portion of society. Maternity is woman's great function, and observation has satisfied me that a very large majority of women, probably ninety per cent. of them, are anxious to discharge this function creditably to themselves and usefully to their species. I do not believe there is an intelligent and respectably prudent young woman in our land who would consent to become the wife of any man, under a tolerable assurance that if she did she would become the mother of idiocy, imbecility or scrofula.

In the preceding eighteen years I have suffered exceedingly at the sight of women, who were sufficiently endowed to have been the mother of Washingtons, Scotts, Clays and Websters, grieving their lives away over their maternal misfortunes—the maternity of an idiot, an imbecile, or threatened dissolution of an otherwise promising child, by some scrofulous form of disease—the results of physiological incompatibility in marriage. How do men bear these misfortunes? Better perhaps than they would the loss of a favorite ox; but I admit exceptions. They are few, however.

Upon young men generally in this relation I re-

pose no confidence, because I have observed enough to warrant the opinion that a majority of them would for property hazard the prospect of becoming the sires of idiots. The conclusion to be drawn from the preceding remarks is this: qualify the daughters for protecting themselves, and this any Miss of respectable capacity can do in a month, by a devotion of one hour per day.

My suggestion is that the people have this subject taught in all of their female academies. I hope my gifted female readers will give this subject a respectable portion of their attention. It is their duty to the daughters of their country and to their species.

If physicians generally would qualify themselves in this relation to counsel the young people of their respective communities in reference to the physiological compatibility of parties contemplating marriage, our young people would be relieved of the necessity of hazarding the consequences of incompatible marriages. This I hold to be the duty of physicians, because physiology is as legitimately a part of the profession as medical practice is, and when called upon for physiological information, they should be as ready and as able to give it, as pills or plasters. I beg pardon for introducing this subject, because I am sure they will not do it, unless they can smell bread and butter in it, or are forced to do it by being deprived the privilege of collecting their fees by law. This measure is now agitated in Kentucky. These remarks do not apply to all, for there are a few, probably five per cent., who cultivate the medical sciences as a profession, but with the other ninety-five per cent. the profession has been reduced to a trade. As a profession it is noble, but as a trade there is no other that is so mean, except the professions of law and divinity, when degraded to trades.

That it is the duty of the people through their representatives to enforce obedience to the natural laws, there can be no doubt. The institution of marriage I have shown to be natural, and I have indicated certain natural laws that govern it. The enforcement of these natural laws is the conventional duty of the people, and all that they do beyond this is tyranny and outrage. The natural laws forbid the marriage of physiologically incompatible parties. Now the question is, how can the people enforce obedience to this natural law? For it is both their right and their duty to do it, and I will conclude by suggesting a means by which it may be effectually done.

When the people shall become convinced that the evils I have indicated do exist, and that the cause of them is physiologically incompatible marriages,—these two facts can be ascertained in one year at most,—then let them through their representatives ordain that physiologically incompatible parties shall not, under any such penalty as they may deem proper to indicate, unite in marriage, and then for the purpose of rendering this law effective and dis-

criminating, have the State districted, and an officer appointed for each district whose duty it shall be to grant certificates declaring physiologically compatible parties to be such. The law should farther provide that no one shall solemnize a marriage without the sanction of such certificate.

The adoption of a measure of this kind would immediately arrest the production of scrofulous forms of disease in the State, and save the people from any further trouble or expense for the care of idiots.

So far as the people have heard of this discovery they desire information in relation to it. Hence the subject is highly adapted to popular instruction for either ladies or gentlemen, and those who have any physiological information can soon become qualified to make themselves useful in this respect, more particularly by the help of my instructions for four or five weeks. Intelligent ladies are generally ambitious to be extensively useful. Have I none amongst my readers who would like to become public teachers? If there be it will afford me pleasure to respond to any epistolary inquiries they may desire to make. This subject would also furnish a useful and profitable field for any gentleman M. D. Our country has now demand for at least one thousand such teachers.

This chapter concludes what I had contemplated to give the people at this time, in this relation.

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